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AFRICAN COLONIZATION.

Morality lies at the foundation of good government. Nor can we believe that what in human society can receive no divine sanction, is intended to be permanent. We certainly trust that the civil conflict in which we are involved, is destined, under that mighty Providence which governs the nations, to work out some great and beneficent results in the institutions of our country ; to unite us as a people on principles of more exact justice and enlarged benevolence.

Whatever may be the views of some, a vast majority of good men, we think, regard this Society as comprehending in its benevolence the entire African race, both on these shores and in the land from which they came. This wide-spread good will towards black men, flowing out upon and around them, like the light and air of heaven, must bless two races and two continents, and gradually cause half the world to rejoice. We say gradually, for changes great and radical, are seldom wrought suddenly without some disadvantage. But the gradual voluntary settlement of our free people of color on the African coast, and of those who may become free, encouraged by the benedictions of christian men, will be bright and beneficent as the opening of spring, making glad the solitary places and the desert to rejoice and blossom as the rose. The promulgation of the idea that emigration to Liberia or any part of

the African coast, rescued from barbarism and free in government, is hostile to the minds of our colored people, has been first planted in their minds, and then made an argument against the efforts of the Society. It is true that in some minds among them a prejudice has been nurtured against Africa and the Colonization Society. Yet the better informed yield readily to facts which go to show the vast interests to be secured by their emigration, and to remove the objections that are urged against it.

Chief of these is the alleged danger of the climate. But this has rapidly diminished, and will diminish still further, as means of living augment, and a knowledge of African diseases and the best methods of treatment, are ascertained. Indeed, apprehensions of the dangers of acclimation are vanishing rapidly away.

Nor should we fail to see that the trials which have attended this scheme of African colonization, including this danger of climate, have, as disciplinary, ministered moral strength to the immigrants, and qualified them for the mighty enterprise in which they are engaged. Whether we imagine the entire colored population of our country, will or will not ever return to their mother country, there is in the plan of African colonization such force of reason and benevolence, such promise of benefit to two quarters of the globe, that it must commend itself, finally, to the favor of the mass of that population on this side of the Atlantic, and affect beneficially vast multitudes on the other. Forces, partially conflicting in motive, have been long existing for the relief and elevation of the colored race, and that these streams rushing together will finally unite and move onward, freed from error, with all the elements of righteousness, in a deepening and widening channel of beneficence towards our people of color, is a matter both of faith and reason.

Since forty years ago, the brave and pious Ashmun stood at the head of a small company of colored men on Messurado, shared their perils, instructed them in their great work, and led them in their defense against hostile barbarians. How has the wilderness retired, and the blended lights of liberty, law, and civilization, spread over wide districts of the African coast. When the difficulties incidental to the colonization of a new country are considered, the opposition to this from several directions, the small aid and

countenance from Government, and the necessarily slow progress of enterprises demanding the development and growth of many minds, and the culture of many fields, surely the early martyrs to the cause of African liberty and religion might deem enough accomplished, to give assurance that their best hopes for the cause for which they died, would be realized.

What has been gained? A wild region of five hundred and twenty miles of the western coast of Africa, long abandoned to barbarous wars and the slave trade, has been explored, and brought under the dominion of American civilized men of color, a region extending inland of from twenty-five to sixty miles, embracing about 23,400 square miles, or 15,976,000 acres—a region purchased, over which is established a Republican Government, and from which has been expelled the traffic in man. Education, agriculture, commerce, and other advantages of civilized communities introduced, that has opened the doors to missionaries of various Christian names, and taught Christianity both by precept and example, a region capable of receiving all such men of color as may seek it for their home. A well organized free Christian state, capable of indefinite growth, and enduring benefit, is founded a star of hope, a signal of Redemption, to a dark and long oppressed continent.

The remarkable increase in the most valuable products of the tropics, considering the small population and the few years they have occupied the country, demonstrates the capacity of the soil richly to reward industrious agriculturists, and to supply foreign nations with a large amount of coffee, sugar, cotton, and other productions of warm climates, so much in demand.

The first years of all colonial establishments are usually slow and attended with trials; but after they have gained a certain degree of vigor, they move onward in all their elements of strength and wealth and influence, with greatly accumulated velocity.

The acknowledged independence of Liberia by so many of the nations of Europe, and recently by the United States, gives confidence in its stability and enlargement.

With the rapid growth of coffee in Brazil and the West Indies, and of cotton in our Southern States, we may be assured that the small beginnings of the present in Liberia presage a rapid increase

in these articles, and of many others adapted to the climate, and of wealth which succeeds.

Nor can freedom, political independence, and education fail, with the growth of material interests, to develop the inestimable blessings of knowledge, social elevation, and the best forms of internal improvement and civilization.

The planting of the Christian church in Liberia is an event of great promise. In its nature, in that Providence which encompasses the church, wherever founded, it must increase in vigor and extend its renovating power until the errors of vain and idolatrous religions vanish before divine truth, and the King of Zion gathers to himself the homage of all African's population. Nor let it be thought that a Christian church is without attraction; that a land favored and ennobled by its example, will not bring to it thousands inspired by its spirit, and ready to offer themselves upon its altar, and promulgate its divine doctrines, enrolling themselves in the host of God's elect, to subdue the infidel opponents to his authority.

Doubtless many of our people of color will feel attracted to Liberia by her valuable products, her excellent Government and the christian purity of her laws; that they will feel the benevolent and sublime work to which they are summoned, and how worthy it is to unite and concentrate their endeavors for the intellectual and moral renovation of Africa. It is clear that this great work is especially assigned by Providence to the free people of color of the United States—than which none greater or more beneficent, was ever devolved on any people of the world.

Those who survey the last two and a half centuries and observe the course of events on this continent toward the black and white races—both having grown on the same soil, the *one* rich and powerful in all the immunities and improvements of civilization; the *second* doomed to bondage, yet raised from barbarism and taught the simplest lessons of christianity, thus prepared in a good degree for freedom, while by their labor they have subdued a mighty wilderness, and enriched the whole population of the South, must admire that supreme power which derives good from evil, and by agencies and means strange and wonderful, opens the way of regeneration for one quarter of the globe, and of beneficence, wealth and renown to another.

Edward S. Morris and the culture of Coffee in Liberia.

This young gentleman, a member of the Society of Friends in Philadelphia, has had his thoughts occupied for several years with the condition of our colored population and the prospects of Liberia as the home and field of their beneficence and honors. Mr. Morris became an earnest member of the Pennsylvania Colonization Society and engaged in friendly correspondence with several distinguished citizens of Liberia. From this and various other sources of information he concluded that *coffee* would become one of the most valuable products of that Republic, and that skilful machinery only was required for hulling and clearing it with facility, to increase greatly the amount reared for the general market. With a generous enthusiasm, he resolved to visit Liberia, to confer with her government and people, to take with him the best machine of which he had knowledge, for bringing the coffee berries to a marketable state, and to endeavor to inspire the Liberians with zeal and enthusiasm in the cultivation of this invaluable product of the tropics. Mr. Morris embarked in the Society's ship, the *Mary Caroline Stevens*, last autumn, visited the most important settlements of the Republic, made several public addresses, aroused everywhere a spirit of enthusiasm in agriculture and in great public improvement, and met with the reception which he so well deserved from a kind and liberal people, having returned home in the same vessel. Let the people of Liberia remember the words which this young friend addressed to them, and they will prosper. This visit of Mr. Morris will prove, we cannot doubt, of great interest in the history of that Republic. We publish with pleasure several extracts from an address made by Mr. Morris, on the 15th of February last, before an Agricultural Society at Clay Ashland, on St. Paul's river, Liberia:

Some writers of your own country have declared that one of the great wants of Liberia, is that of Labor-saving machinery, without which the Agricultural resources of your country can do little more than supply the demands of home consumption, and the surplus must fall far short of that vast quantity of Liberian products which could easily be disposed of in foreign markets.

With regard to the allusion just made to the foreign demand for Liberian products, allow me, in the first place, to call your attention to that commodity in which I feel most deeply interested at present.

The Merchants' Magazine for September, 1861, says that the upward tend-

ency of the prices of Coffee has been in consequence of the increased consumption of it, both in Europe and the United States. To this cause may be added the diminished supplies afforded by Brazil, which has heretofore furnished one-half of the coffee produce of the world; and this decrease is owing to the stoppage of the slave trade, since 1850, by which the effective labor has greatly diminished. Coolie labor has been tried, and is found not to answer. The supply of Coffee from Brazil is entirely a question of labor, and circumstances make it evident that the export from that country must gradually diminish.

At the present time, the ordinary consumption of Coffee in the United States alone is from forty-five to fifty thousand tons every six months. The demand, as I have shown, rapidly increases, while the supply is constantly on the decline. From this statement of facts, it will be seen that the Coffee trade offers the most splendid inducements to the Agriculturist and Merchant of Liberia; and a reference to these facts will answer the question which I have sometimes been asked, "Why my attention has been particularly directed to Coffee, more than any other Liberian product?"

For some other reasons, I conceive Coffee deserves this preference. For it, the whole vegetable kingdom cannot afford a substitute; whereas, for cotton and the produce of the sugar-cane, several articles may be substituted, and some of them answer the purpose exceedingly well. Agriculturists and men of science are now engaged in finding substitutes for cotton and cane sugar, and some of their experiments have been attended with the most satisfactory results. In the United States, recently, experiments have been made in the preparation of flax by such a process as will make it answer all the purposes of cotton; and this material, called Fibrilia, or flax-cotton, can be afforded, *in any quantity*, at seven or eight cents per pound, and the cloth made from it is reported to be better in every respect, and will take colors better than the cloth made from cotton. Jute and the product of the Peruvian cotton tree, (which is perennial and may be cultivated in almost any climate,) are likewise mentioned as eligible substitutes for the cotton of our Southern States. Again, with respect to sugar, it is well known that sorghum, maple, and beet afford very good substitutes. Besides, sugar is an American product, and in order to protect it from foreign competition, our government has laid a duty of three cents per pound on the imported article.

I have still another reason for preferring coffee to sugar culture. I am fearful that should Liberia ever become a great sugar-producing country, it will become a rum-producer also. Although I am now engaged in supplying machinery and implements to planters and others in Liberia, and expect to devote much of my time and capital to this branch of business, I should positively refuse any application for intoxicating liquors to be offered for sale in Liberia, and particularly for any Still or materials to be used in the manufacture of ardent spirits. No assistance of mine shall ever be given to the introduction of that fatal article on the Heaven-favored soil of Liberia.

Coffee, I say, has no rival in the vegetable kingdom; its peculiar aroma cannot be imitated, although many ingenious persons have lately turned their attention to the subject. Hence, as I have said before, this article deserves the preference of the Liberian agriculturist and merchant; and as it is almost a spontaneous product of this country, and as the quality of African coffee is found to be most excellent, it is easy to see that Liberia may become the principal coffee-producing country in the world, if she can have the article prepared for exportation in sufficient quantities to meet the demand, and this is impossible without the use of machinery. It is my good fortune to have become the proprietor of a machine which exactly meets the requirements of the coffee-growers of this country. It is a machine which, I am almost tempted to believe, has been providentially designed specially for the benefit of Liberia. Besides its peculiar adaptation to the hulling of coffee, it may be applied to several other uses, which greatly abridge and facilitate the labors of the agriculturist in this country. The terms or conditions on which I offer it to the Government and people of Liberia appear to me to be entirely equitable, and most favorable to the interests of all parties concerned. In this connection, allow me to remark that by the agency of these machines the most profitable article of African produce can be supplied to all the markets of the world, and a branch of trade can thus be inaugurated which must enrich all who engage in it, while the prospective advantages of this trade to the Government itself are almost beyond computation. In view of these circumstances, I hope my demands will not be considered unreasonable.

In recommending this product (coffee) to your particular notice, permit me to give some account of its history, and other particulars which may improve our acquaintance with the popular article which custom has made a necessary of life in almost every civilized country. The coffee tree is not a native of Arabia, as has generally been supposed. Recent investigations prove it to be a plant of African origin, being derived principally from that district of Abyssinia called *Kaffa*, and hence its name. It was introduced into Arabia about the close of the 15th century.

The exhilarating properties of the berry, it is said, were first discovered by a shepherd, who observed that his sheep and goats became more lively and frolicsome after eating this fruit. The superior of a convent in the neighborhood having heard of this circumstance, administered a decoction of the berries to his monks to prevent them from becoming drowsy during their religious exercises. When brought to Arabia, coffee soon became a favorite drink; but the Turkish Government for awhile prohibited its use, because many of the Moslems preferred the coffee-house to the mosques. But in the year 1554 the restriction was taken off, and coffee-drinking became a general practice in Arabia. Nearly one hundred years elapsed before this beverage was known in London and Paris.

When coffee became somewhat a necessary of life in Europe, all the European Powers which had colonies between the tropics endeavored to form

plantations of coffee trees therein. The Dutch were the first who transported the coffee plant from Mocha to Batavia, and from Batavia to Amsterdam. An English merchant from Constantinople first introduced coffee to the Londoners. Cromwell attempted to suppress the use of this beverage in England, and caused the London coffee-houses to be closed. Before the 18th century all the coffee consumed in Europe was brought from Arabia Felix, by the way of the Levant, and the Turkish Government imposed heavy transit duties, which the vessels of Holland, England, and France at length avoided by sailing around the Cape of Good Hope.

One of the Batavia shrubs was transferred to the Botanical Gardens of Amsterdam in 1710, and, with great care, thrived so well that a shoot was sent to Louis XIV. and placed in one of the Royal Gardens at Paris. From this last mentioned place slips were dispatched for Martinique, but the person appointed to convey them died on the passage. In 1720 three more coffee shrubs were sent from the garden in Paris to the same island. The voyage was long, and water being very scarce on board, two of the plants died for want of moisture; but the captain shared his allowance of water with the other plant, and so succeeded in bringing it alive to its place of destination. Thus the coffee tree was introduced into the West Indies, and that single coffee plant was the ancestor of all the coffee plantations in America. The first coffee tree was planted in Brazil by a Franciscan friar named Villago, who, in the year 1754, placed one in the garden of San Antonio Convent in Rio Janeiro. No considerable amount of coffee was raised in Brazil until after the Haytien insurrection. The first cargo was sent to the United States in 1809, and all the coffee raised in Brazil during that year was less than 30,000 sacks, while in the Brazilian financial year of 1855 there were exported 3,256,089 sacks, which brought into the country \$25,000,000. During the financial year ending June 30, 1856, the United States imported from different coffee-producing countries over 235,000,000 pounds of coffee, about three-fourths of which came from Brazil. In the same year the United States imported some of this commodity from Venezuela and Hayti. The whole sum which the United States paid for coffee in that year was \$21,514,196, of which Brazil received \$16,091,714.

These facts and figures exhibit some of the emoluments of the coffee trade; but the business could be made much more profitable by improvements in the modes of cultivation and the use of proper machinery. Besides, it is presumed that Liberia has some natural advantages over any other country for the prosecution of this trade. As the plant is of African origin, it is reasonable to suppose that the soil and climate of Africa are particularly favorable to its production. This supposition is confirmed by the abundance of coffee spontaneously produced on this continent and the excellence of its quality.

In the contemplation of this subject let us glance for a moment at the brilliant and magnificent prospects which lie open to the agriculturist of this

country. [Here the speaker offered several plans of coffee culture, with calculations of its value, &c., to the consideration of the audience.] Your soil requires no solicitation, no tiresome and laborious preparation to make it yield up its treasures with a profusion, which, in less favored regions, can be attained only by long and steady toil.

Nature herself clothes your landscapes with a garniture of vegetation surpassing even all that the muse has sung, and what must such a country be when the embellishments of cultivation are superadded to the ornamental work of nature! Think, my respected hearers, of that time when the Liberian agriculturist may look around him and see extensive tracts covered with the ripening grain and fruit, pendent from stalk and vine, and tree, the meadow, the field, the pasture, the grove, each arrayed in many-tinted garments, insistent with circulating life. I say, what must be the feelings of your agriculturist when he looks on such a scene with the conscious reflection, "This is all my own—the produce of my own enterprise, industry and perseverance?" There is something in such feelings of exultation which should not be discouraged. In a country possessing such eminent agricultural advantages as Africa no man ought to be idle; no one can complain that remunerative employment is beyond his reach.

When you plant coffee allow me to remind you that the fruit which is best worth waiting for, often ripens the slowest. We must remember that "time and patience," as the proverb says, "change the mulberry leaf to satin." Michael Angelo was more than seven years engaged in painting the frescoes on the dome of St. Peter's at Rome. He saw his imprisoned angels in the rough blocks of marble, and he went to work and cut them out. Stephen Girard, the great capitalist of America, was a common sailor when he landed at Philadelphia. Richard Arkwright, the inventor of the spinning jenny, emerged from the barber's shop to become the founder of the cotton manufacture of Great Britain. Similar instances of self-made men, examples of energy, determination, and perseverance, might be multiplied to any extent. Washington, the father of American independence, was born in a one-story cabin. Benjamin West, the first President of the Royal Academy of Great Britain, was the son of an humble Quaker farmer of Pennsylvania; and what a significant reply was that of the great engineer, who, when asked if he could tunnel the Alps, answered, "Yes; it is but a question of finance and patience." This is the "purpose once fixed;" this the energy which enables a man to force his way through irksome drudgeries and dry details.

It accomplishes more than genius with not half of the disappointments and peril. The habit of resolute labor, like every other habit, will in time become comparatively easy. Hence every man, whatever his natural abilities, may accomplish much, if he will but apply himself wholly and earnestly to one thing at a time. T. Fowell Buxton placed his confidence in ordinary means and extraordinary application, realizing the scriptural injunction, "Whatsoever thy hand findeth to do, do it with thy might," and he ascribed

his remarkable success in life to his practice of "being a whole man to one thing at a time."

I presume I am addressing men who have made up their minds to be tillers of the soil—men who have chosen the art of agriculture as their profession, and, if I mistake not, there are members of this "Enterprise Company" who will yet live to see their names enrolled among the noted and far-famed agriculturists of the times, if not in the literary branch, then in the practical development of the soil, giving evidence to a gazing world of grand results and immense profits as directed by the heart, the hand, and common sense.

This truth is patent to you all, for you know, if you dispose of your merchandise to a heathen native on credit, he not only does not appreciate it, and perhaps destroys it, but he never pays for it, and keeps out of your settlements. I pray you look to a change in this trade with the natives; let them give *you* credit, if credit there must be, and then, by strict punctuality, teach them something of the "religion of paying debts," of the duty and obligation existing between man and man, and I am confident that with this change would come many advantages little thought of, and at the same time secure the best interests of your Republic, to which, my friends, the eyes of the world are directed.

Hold fast to your profession, and allow nothing to turn you away from the grand purpose, namely, to answer the first call of the people, and unite your strength for the development of agriculture in this land of promise.

Let each member feel himself to be—if I am allowed the expression—a spoke in the great wheel, and never out of place. I would have you remember, too, that 'tis not ease, but effort, not facility, but difficulty that makes men, and crowns successful associations.

We learn wisdom from failure more than from success. We often discover what *will* do by finding out what will not do; and he who never made a mistake, never made a discovery. If there were no difficulties there would be no success.

There is no discredit, but honor, in every right walk of industry, whether it be in tilling the ground, or in selling palm oil or cam-wood.

As a noble illustration of the views I wish to impress upon your minds, permit me to call your attention to the character and works of Sir John Sinclair. I quote from his biographer. He was originally a country laird, and born to a considerable estate, in a bare, wild country fronting the stormy North Sea. His father dying while he was a youth of sixteen, the management of the family property thus early devolved upon him; and at eighteen he began a course of vigorous improvement in the county of Caithness, which eventually spread all over Scotland.

Agriculture then was in a most backward state. The fields were unclosed, the lands undrained. The small farmers of Caithness were so poor that they could scarcely afford to keep a horse; the hard work was chiefly done by the women. If a cottier lost a horse, he would marry a wife as the

cheapest substitute. The country was without roads or bridges; and drovers driving their cattle had to swim the rivers along with their beasts. The chief track leading into Caithness lay along a high shelf on a mountain side, the road being some hundred feet of clear perpendicular height above the sea which dashed below. Sir John, though a mere youth, determined to make a new road; the old let-alone proprietors, however, regarding his scheme with incredulity and derision.

But he himself laid out the new road, assembled some twelve hundred laborers early one summer's morning, set them simultaneously to work, watching over their labors, and stimulating them by his presence and example; and before night, what had been a dangerous sheep track six miles in length, hardly passable for led horses, was made practicable for wheel carriages, as if by the powers of magic. What an example of energy and well directed labor! He then proceeded to make more roads, to erect mills, to build bridges, and to enclose and cultivate his waste lands. He introduced improved methods of culture, distributing premiums to encourage industry; and he thus soon quickened the whole frame of society within reach of his influence, and infused an entirely new life into the cultivators of the soil. Caithness became a pattern county for its roads, its agriculture, and its fisheries. In Sinclair's youth the post was carried by a runner only once a week, and the young baronet then declared that he would never rest till a coach drove daily to Thurso. The people could not believe in any such thing, and it was common to say of any utterly impossible scheme, "Ou ay, that will come to pass when Sir John sees the daily mail at Thurso!" But Sir John lived to see his dream realized, and the daily mail established at Thurso. He improved the quality of British wool, imported 800 sheep from all countries at his own expense, and established the British Wool Society. The result was, the introduction into Scotland of the celebrated Cheviot breed, and in a few years there were not fewer than 300,000 Cheviots diffused over the four northern counties alone.

The value of all grazing land was thus enormously increased, and Scotch estates, which before were comparatively worthless, began to yield large rentals. Sir John was returned by Caithness to Parliament, in which he remained for thirty years. Mr. Pitt, observing his persevering energy in all useful projects, proposed his assistance in any object he might have in view whereupon Sir John asked and received Mr. Pitt's assistance in the establishment of a National Board of Agriculture.

One Arthur Young laid a bet with the baronet that his scheme would never be established, adding, "Your Board of Agriculture will be in the moon." But he went to work; he roused public attention; the Board was established, and he was appointed President. The result of its action need not be described, but the stimulus which it gave to agriculture and stock-raising was shortly felt throughout the whole United Kingdom, and tens of thousands of acres were redeemed from barrenness by his operation.

I offer no comment on such a man, such a character, for he must be fully appreciated by my intelligent hearers.

Success in business depends not on brilliancy of genius, but on common sense. Notwithstanding all that is said about "lucky hits," the best kind of success in every man's life is not that which comes by accident.

Promptitude in all kinds of business "pays well." Punctuality saves our own time and that of other people, and what an invaluable commodity is time.

Lost wealth may be replaced by industry, lost knowledge by study, lost health by medicine; but lost time is gone forever. Self-respect is another great means of success in business, and in all the avocations of life. To think meanly of one's self is to sink ourselves in the estimation of others; for if we undervalue ourselves, our *conduct* will be correspondingly mean.

If a man would rise, he must look up. It is truly a noble sight to see a poor man hold himself upright amid all his temptations, and refuse to degrade himself by low actions. We can elevate the condition of labor by associating it with noble thoughts, which confer a grace on the lowliest as well as the highest rank; for no matter how poor or humble a man may be, the great thinker of these and other days may come in and sit down by him.

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ASHMUN INSTITUTE, OXFORD, CHESTER COUNTY, PENNSYLVANIA.

At the commencement of the seventh session of the Ashmun Institute the trustees wish to present a few facts to its friends and patrons, and to the friends generally of colored men.

There are twenty-six new applicants for admission, most of them highly recommended as young men of piety, desiring to enter the ministry, and willing to labor anywhere among their own people. Some of these have lately obtained their freedom, and have been commended to us as promising, when properly educated, to be very useful to their race. We have the means, as yet, only for the support of six of their number, which, added to those previously in the Institution, give us fifteen with which to commence the present session. We regret to refuse so many, but what can we do? They come with nothing in their hands, and yet sometimes they are singularly met with the means necessary for their support. A day or two ago one presented himself who had been a preacher in the African Methodist church. After close questioning we became deeply interested in him, and he was told to remain, and we hoped Providence would open some way by which he might be sustained. A few moments after a letter was handed us from the post office, containing \$100 for the Institute, just the amount of his session bill for ten months. We could not resist the conviction that although we were greatly in need in other respects, the money was designed for him, and it was so appropriated. In another letter from an excellent brother, enclosing

a similar donation, he makes the remark, "This is one of the most interesting causes that can be presented. You should not shrink from making it known to the friends of the colored man. Our best wishes are with you." Such ready offerings and words of encouragement prompt us to open the door even at the risk of admitting more than we can sustain, but we believe that neither our Divine Saviour nor his Church will permit these people to stretch out their hands to them in vain. We never felt so much encouragement to labor in this cause. There have been dark days, but they seem to be passing away. So many offering themselves as students; such appearance of piety and mental ability, and other signs which cause hope for them; while there appears to be a readiness, from indications noticed, to give the means needed if we will ask for it. In the name, therefore, of these numerous applicants, this we sincerely and earnestly do. We present these men before you, offering themselves as ambassadors for Jesus to benighted Africa. If you help they shall go; if you do not, the probability is they cannot go. Among the grounds of encouragement we would state that two young men of the last class have received license from their respective Presbyteries, and are usefully employed. There is much more confidence manifested by them in the elevation of their race. Formerly they prided themselves upon a light complexion, but their feelings have changed, and now the black skin and the deep African blood seem to be held in high honor. It is now something with them to be an African, and an ambition to aid in the redemption of Africa. They have resumed their meetings for prayer with much interest. They appear to be thankful for their privileges, and give us encouragement to hope they will make progress in study during the session. One of our first graduates, now a missionary in Africa, mentioned lately when at home on a visit, that he had gone to a spot near the Institute to see a stone beside which he had kneeled, devoting himself to the service of God, and asking that the way might be opened for him to receive an education and become a missionary; but the stone was not to be found, and upon inquiry he learned that it had been placed in the foundation of the Ashmun Institute. Does not God hear prayer? And will he despise the prayer of the destitute?

Report of the Board of Education to the General Assembly, upon the Ashmun Institute, at the Meeting in Peoria, May, 1863.

This Institution has for its object the preparation of colored men for the ministry, and for general usefulness among their own people in Africa and in this country.

The following reasons, among others, seem to urge its importance:

1. The great readiness with which the colored race everywhere receive the Gospel encourages us to furnish them with an educated ministry. None are more willing to be taught, or attend more generally upon religious worship; and as it is only by the Gospel of the

Son of God that they can be civilized and saved, we have great encouragement while we discharge an imperative duty.

2. They need an institution of their own; other schools or colleges do not invite them, nor would their admission be pleasant or profitable generally to themselves. Habits, progress, temperament, position, all encourage a separation, and none who visit Ashmun Institute and notice the cheerful performance of duty by the pupils can doubt that their situation is favorable to their improvement, and equally so to their comfort and peace.

3. It has been carried on uninterruptedly for six years under the care of the New Castle Presbytery, with an average number of fifteen students, and has already accomplished much good. Three of its graduates are missionaries under the care of our Board of Foreign Missions. Many of them are preaching the Gospel, principally in connection with the African Methodist Church, licensed ministers from which having availed themselves for one session or more of its gratuitous theological instruction; and some are teaching successfully. Experience has been gained in the management of such an institution, so that it is no longer an experiment; and comparing it with other seminaries as to diligence in study, cheerful obedience, and tone of piety in those professing religion, it is worthy of confidence in an eminent degree. It is aided by our Board of Education, and is becoming a channel through which benevolent persons are seeking to benefit the African race.

4. The signs of the times—Divine Providence has evidently great purposes in reference to this people—their past and present relation to our country, and also to Africa, render it evident; and the one great benefit which, as a church, we by God's blessing can confer upon them will be to give them from their own race, properly qualified religious teachers. This is to us, in some measure, a new field of labor. It puts us in connection with the mission work to the heathen; it offers a participation in that work while at home, with all the facilities for carrying it on in our own country, and with an immediate bearing upon a foreign field. Does it not seem to be a duty urged upon us to sustain such an institution? Does it not accord with the spirit and practice of the Presbyterian Church? Wherever there has been a purpose to evangelize, has it not been accompanied by great exertions to provide seminaries of learning? Shall it not be so for the negro race? There is no people to whom we owe more than we do to them. They have been our bond-servants, and have done for us much labor. We would make them a return; many of them are emigrating to the land which God seems to have given them as their own. What parting gift can have such value as proper Christian training for those who will go before them as their teachers?

We give a few sentences from an address delivered at the opening of the Ashmun Institute, by the lamented Rev. C. Van Rensselaar, D. D., Dec. 31, 1856:

"In the name of the God of Ethiopia, and our God, the foundations of a Christian institution have been laid with pious care. The issues of the enterprise are committed to Him; the grace of His Spirit is invoked, and the aid of Providence is supplicated. The promotion of His glory is sought. "Let the beauty of the Lord our God be upon us, and establish thou the work of our hands upon us; yea, the work of our hands establish thou it."

"The general theme of my discourse on this occasion is, God Glorified by Africa. The particular form in which I shall attempt to unfold it is, by showing that the African race in this country is to be a great instrumentality for signal displays of God's goodness, grace, and glory in Africa."

* * * * *

"Our discussion is ended. It has aimed to show that the Providence of God, which has been exercising its benevolence for many years towards the colored race in this country, now points to Africa as the chief scene of its high and influential action. However long delayed, the period of Africa's redemption will come. 'The night is far spent; the day is at hand.' Morning beams already play along the coast, and streaks of 'sunrise in the tropics' cast their tints upon an increasing moral vegetation. The valleys begin to sing. Gospel culture will convert Central Africa into a garden of the Lord. The blood of Christ was shed for the four continents of the human race, and is offered to all in the great commission to 'preach the Gospel to every creature.' Prophecy declares the things that shall be: 'The whole earth shall be filled with the knowledge of the Lord as the waters cover the sea.' Every land shall become Immanuel's, and in holy union with tribes and people of every tongue 'Ethiopia shall stretch out her hands unto God.' Thus the return of the barbarian bondmen as Christian freemen will be made the occasion of great displays of the Divine goodness, grace, and glory to a benighted continent, and God will be glorified by Africa.

"A practical injunction of the discussion is the importance and necessity of African education in our own country. Institutions of learning like the Ashmun Institute possess the sanction of a providential command. To be guided by the pillar and the cloud is only less glorious than to dwell in the light of the Shekina. A greater or more interesting work was never committed to the Church than that of elevating the children of Ham to their true social and religious condition on their own continent and among the nations of the earth. Privileged is the land and the age that shall behold enlarged efforts for the moral and political recovery of Africa.

"The Ashmun Institute is national in its claims. It invites co-operation from every section of the Church and from every lover of his country and of Africa. Its relations are wide-spread, and of intense interest. It seeks to realize the great maxim of Ashmun, 'to accomplish the most possible good in the least time.' It aims at a connection with God's great providential plans. May it flourish for

generations! May it stand like the African palm-tree, majestic for stateliness and beauty, and the emblem of prosperity; its fruit giving food and its shade affording rest to thousands and tens of thousands in the ancestral tropical land.

"Heaven bless the Institute in its plans, its officers, and its pupils. Bless it, God of Ethiopia, who hast 'made of one blood all nations of men!' Be thou glorified on every continent! Be thou glorified by Africa!"

TRUSTEES.

Rev. WILLIAM CHESTER, Philadelphia, Pa.

Rev. J. B. SPOTSWOOD, Delaware.

Rev. THOMAS BRAINERD, Philadelphia, Pa.

Rev. WILLIAM R. BINGHAM, Oxford, Pa.

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WILLIAM WILSON, Esq., Oxford, Pa.

SAMUEL J. DICKEY, Esq., " "

JOHN M. KELTON, Esq., " "

Oxford, Sept. 29, 1863.

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[From the Journal of the Royal Geographical Society of London.]

EXPEDITION TO THE WHITE NILE.

Eleventh Meeting, Monday Evening, April 27, 1863.

SIR RODERICK I. MURCHISON, K. C. B., PRESIDENT, in the Chair.

The President said he had received a letter from Mr. Tinne, in reference to the explorations of the Dutch and English ladies, his relatives, up the White Nile, which he would read.

"Being unable to attend your next meeting, I have much pleasure in giving you, as requested, some further information regarding my lady relatives, of whose return from Gondokoro to Khartum on the 20th of November last you have already been apprised.

"Their last letter is to the 5th of February, at which date they had started on a fresh expedition up the White Nile, but were stopped, about three hours' sail from Khartum, by an accident which happened to one of their boats and threatened to swamp her. This was caused by the captain and the pilot, who, on being examined, were made to own that they had bored a hole in the bottom, being unwilling to go up the White Nile.

"The damage having been repaired, and a new crew engaged, they were on the point of proceeding on their voyage again.

"One of the ladies remained at Khartum, and Madame Tinne and her daughter were accompanied by Mr. D'Ablain, a Dutch gentleman, who had come across from Abyssinia; by Mr. Heuglin, whose communications from Africa are known to the Royal Geographical Society, and by another German gentleman—whose name

I am not yet acquainted with—a medical man and naturalist, who also draws beautifully; so that, as Madame Tinne remarks, 'they hope to make a more scientific, if not a more agreeable, journey than the last.'

"The health of the party that had been at Gondokoro, some of whom had suffered from fever, was entirely restored during their prolonged stay of two months and a half at Khartum, and all were in excellent spirits. The weather had been cool, rather stormy at times, but agreeable and bracing, and the sky bright and blue.

"Their present expedition is on a larger scale than their former one. They have the steamer and five boats, with 168 people to provide for, 50 of whom are additional soldiers, besides 4 camels, 30 mules and donkeys, and 3 horses. The boats had been repaired and refitted with new sails, and they had laid in guns, ammunition, new tents, and ample stores of all kinds. Further on, nothing of that description could be got, and everything therefore had to be procured beforehand.

"The Dutch gentleman intended to proceed up the Nile, and Madame Tinne and her daughter were to turn off at Bahr-el-Gazal. At some point of this river they would find the rest of their party, who had gone on in advance. Disembarking there, they proposed leaving their boats and commencing a land journey into the interior; to use Madame Tinne's own words, 'into unknown parts.'

"She mentions Mr. Baker having started, and also speaks of the rumor about Mr. Petherick's disappearance, but nothing more decided than we have heard previously as to his fate."

For this communication from Mr. Tinne the President begged the Fellows to return their best thanks, for he was sure there were few persons more entitled to be honorary members of the Royal Geographical Society than those adventurous ladies.

The papers read were—

1. *Exploration of the Elephant Mountain in the Batonga Country, West Africa.* By Capt. R. F. BURTON, H. M. Consul for the Bight of Biafra and Fernando Po.

Capt. Burton visited Batonga Bay in September, 1862, about the commencement of the second rainy season of the year. The bay is a mere roadstead, and the ship—H. M. S. Bloodhound—lay 1½ mile from the land. A heavy surf breaks on the whole coast from the Cameroons river to Corisco Island, and landing is almost exclusively effected in light native canoes. The shore shows a long line of densely wooded lowland, based upon yellow sand. Inland are seen groups of low hills, conjectured to be the spurs of the Sierra del Crystal. This range, never yet crossed by any European, seems to form a line of Ghauts similar to those in Eastern Africa, at about 100 or 150 miles from the coast. The most remarkable among the intermediate hills is the "Elephant Mountain,"

so called from its resemblance to an elephant couchant. There are two or three factories belonging to European merchants in the bay, but none of the residents appear to have ever penetrated a mile of the interior. Although the country is rich, there is no trade but ivory; and this comes from a distance, as no elephants are found within four days' march of the coast. The Elobe river pours itself into the bay by a low cataract, above which the party obtained a view of the stream, without, however, succeeding in obtaining any information about its upper course or its source.

On the 14th of September Capt. Burton landed with Lieut. Stokes to explore the Elephant Mountain. After considerable difficulty with the chiefs on the coast, who, as usual, were unwilling that any traveller should pass beyond their own territories, the party started the following day. The path, a narrow line, led them first pass some villages of bushmen, and then through an undulating country, densely wooded, with a profuse variety of vegetation. Water was abundant in clear running streams, but game nowhere to be seen. The first day's march, which was much delayed by palavers at the villages, and at the ferry across the Elobe, was about 7 miles.

Leaving Labele, their night's halting-place, the next morning the party crossed a deep hollow, and began the ascent of the mountain from the southeast. The path, at first easy, soon became steep and slippery, and the wood grew thinner, and after three hours' march the summit was reached. The elevation was found by B. P. thermometer to be 1707 feet, agreeing with the trigonometrical measurement given in the chart. The party descended by a still more difficult path on the western side, and returned to the coast on the 17th.

2. *Narrative of a Journey to Ode, the Capital of the Ijebu Country, in January, 1862.* By Capt. BEDINGFELD, R. N.

The object of the expedition which visited Abeokuta, Porto Nuovo, and Ode, after the cession of Lagos, was to conciliate and explain to the chiefs our views in forming the colony, and to induce them to put a stop to the petty wars, and to open their roads to legitimate commerce.

The Ijebus had never before been visited by any white man, except Mr. Champneys, a Wesleyan missionary. The present party was received in a most friendly manner, and the visit was in every way satisfactory. They were much struck with the beauty of the country, the amount of cultivation, and the industry of various kinds shown by the natives. One large village contained a great number of blacksmiths, occupied in manufacturing hoes.

Capt. Bedingfeld, accompanied by Lieut. Dolbin, of the *Prometheus*, and an interpreter, left Lagos on the 12th of January in a canoe, and reached Egine, at a distance of about 35 miles, the next

day. Starting again on horseback in a northeasterly direction, through forest land extensively cleared, they reached the village of Omu, where a quarrel between one of the porters and a native nearly caused a serious affray. This was, however, prevented by the presence of mind and judgment of the officers in charge of the expedition. The party arrived at Ode in the afternoon of the same day.

Ode is about 26 miles N. N. E. of EGINE, and is surrounded by a wall about 12 miles in circumference. The houses are substantially built of redclay. Thenatives are a remarkably fine, tall, race. Their religion is gross fetichism, and both human beings and animals are occasionally sacrificed. Their principal food is maize, which is procured in great abundance, and is sold for about 2d. per bushel.

3. *Travels in Western Africa.* By W. WINWOOD READE, ESQ.

Mr. Reade left England in December, 1861, and arrived at the Gaboon on the 13th of February. He first made a six days' excursion into the Shekani country, on the right bank of the river. In March he went to Corisco, and thence to Bapuka, where he remained about a month. Passing on to the Muni, he followed the main stream for about 30 miles, and then branched off by a tributary which led him to the spurs of the Sierra del Crystal. In May he ascended the Gaboon, and discovered the rapids in the heart of the Crystal Mountains. He then went to the Fernando Vaz, as far as Ngambi. After a visit to Prince's and St. Thomas's Islands, he sailed in a Portuguese schooner to Loanda. Here he was hospitably received by Mr. Gabriel, a Fellow of this Society, who has, however, since fallen a victim to the climate. After a trip to the interior as far as Ambaka, he sailed to the Cape de Verde Islands, whence he crossed to Goree early in December; and after visiting the Senegal, the Casamanza, and the Gambia, he finally returned to Europe in February last.

Mr. Reade made inquiries at Loanda respecting Dr. Livingstone's supposition that the Quango joins the Zaire, and he found that it received unanimous confirmation. But there seems to be some doubt about the position of Matiamvo. The Secretary of Benguela informed him that the kingdom known by that name is situated to the southeast of that colony, and that a more powerful prince named Domba reigns to the east of Matiamvo. This was confirmed by the Commandant of Quellengues, a Portuguese fort in the interior. Mr. Reade saw at Ambaka a runaway slave of Matiamvo's, who told him that the name of that tribe was the Boloni. The country itself, he said, was without hills or high trees like those at Ambaka; that the animals found there were lions, elephants, leopards, jackals, giraffes, wild cattle, and small monkeys.

Kikassa, a great river, is said to run from the rising sun to the north; another river called the Matiamvo joins it, coming from the west and running east. Another large river, called Ru, passes close to Matiamvo's palace, and runs east and west; and in this river are hippopotami, while in the others are only crocodiles.

Mr. Reade in the main confirmed M. du Chaillu's account of the country and people.

The President said the paper showed that Mr. Winwood Reade was an enterprising traveller, who had visited many parts of Africa, but not, as he modestly said, as a scientific man. He had certainly brought before us some remarkable facts and statements respecting the natives. With regard to the concluding observations, he was happy to hear what Mr. Reade had said of M. du Chaillu. M. du Chaillu was about to embark on a new voyage to that country which he had explored on a former occasion under considerable difficulties, and he hoped to go out now more as a man of science than he did before, taking instruments with him, so as to determine some latitudes and longitudes. M. du Chaillu would be very happy if Mr. Reade or some other Englishman would accompany him.

Capt. Bedingfeld, R. N., said the only interest attached to his paper would be its connection with our new colony of Lagos. He went to Porto Nuovo first of all, then to Abeokuta and Ode, in order to explain our reasons for the cession and to conciliate the different chiefs in the neighborhood. He was particularly struck with the immense amount of industry of the natives. The whole distance they travelled, as far as they could see, the corn-fields on both sides were beautifully cultivated. They passed through one village entirely of blacksmiths; the whole village was taken up with forges, and the men were manufacturing the country hoes from native iron. They were received very kindly at all these places, and they succeeded in getting the objects they had in view carried out, one of which was to establish a market at Eginge for the trade of the Ijebu country. On their return they had a palaver at this market, and it was opened for trade. All these places had since been destroyed, and he was afraid that the feelings of the King in our favor had been very much modified. With regard to the bar at Lagos, when they first went in they had some difficulty, but afterwards ships came in frequently, and with very little trouble. He had since heard by the last mail that another passage of $3\frac{1}{2}$ fathoms had been opened out, so that he believed there would be very little difficulty in merchant ships getting in. Trade was, however, at present entirely stopped on account of the wars; and those wars would, in his opinion, go on until the slave trade was abolished.

Mr. Crawford asked if the King of Abeokuta or his Prime Minister could read or write, or whether Capt. Bedingfeld knew any negro who could read or write.

Capt. Bedingfeld, R. N., replied the King certainly could not, but he knew several negroes who could read and write.

Mr. Crawford thought that they must be remarkable, then; for, though the natives had been in communication with Europe three hundred years, it was a very rare thing for a negro to learn to read and write.

M. du Chaillu said he was about to undertake another journey in the part of the country which he visited last, up the Fernando Vaz river. He had at length succeeded in getting a vessel, and it would require two months to prepare his outfit, which would be composed of baggage amounting to from fifty to one hundred tons. He intended to make a settlement at the mouth of one of the rivers, leave one or two white men there, and then go into the interior and explore. He would not promise too much to the Royal Geographical Society, for he might meet with impediments; but he sincerely hoped he should be able to reach a thousand miles, to stay there a time and study the country, and then return. If life and health should be spared, he hoped to be able to write another account of his explorations. This time he should have more wisdom and more knowledge to apply to the task; still he was sure the book would be full of shortcomings, for which he knew the English people would forgive him. Although they did not agree on the gorilla question, he thanked Mr. Reade for the kind words he had spoken in his favor; and he also thanked the members of the Royal Geographical Society for the feelings they had always expressed towards him. He should work hard, and try to deserve their continued approbation.

The President stated that the next sitting would be on the 11th of May.

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[From the Missionary Magazine, October.]

EGYPT.

We take the following extract from the narrative of Dr. J. Louis Krapf, in *Christian Work*, of June, 1863. Dr. Krapf was formerly a missionary on the eastern coast of Africa, and his recent visit to Egypt was made in company with some new missionaries on their way to the same coast under his guidance. They spent some months in Egypt.

In the beginning of August, 1861, I left my German home, travelling with my four colleagues by Vienna to Trieste, whence we embarked for Alexandria.

On the 18th of August, 1861, we arrived at Alexandria, where I soon observed the great changes which had taken place since I was in Egypt in 1855. Civilization has made considerable progress in many respects. We now see Europeans and Arabs stepping into carriages drawn by beautiful horses, and managed by Arab coachmen, to convey them to any place they like in the town or out of it. And how much has the quarter of the Europeans been improved and embellished since I saw Alexandria for the first time in 1837!

But alas! the amalgamation of the East with the West has also considerably increased the moral corruptness of Alexandria. I shuddered at being

told by a German countryman, who had resided for a long time at the place, that there are whole streets occupied by lewd women of Arab, French, and Italian extraction; that, more especially, Wallachian Jewesses are involved in this moral depravity, which proves most dangerous to young people coming from Europe for commercial and other pursuits. Though they may have arrived with good principles, which they imbibed at home under the eyes of a kind parent or teacher, yet after a short stay they are engulfed in the pool of immorality, from which they seldom rise again, owing to the seductive influences by which they are surrounded.

No wonder that some well-disposed Europeans have expressed a wish that I might induce Mr. Spittler, the renowned Christian and philanthropist at Basle, to establish at Alexandria a kind of harbor or inn, in which young Europeans might obtain food and lodging at cheap rates, and be placed under the Christian influence and discipline of a house-manager who would have morning and evening prayers with them, who would provide them with good books, and act, in general, as a kind father and counsellor toward them in the affairs of the soul as well as of the body. In fact, such an establishment should be founded in every large oriental town, where many Europeans are concentrated for secular business. It is not enough that they have a clergyman among them, though even of this benefit they are frequently deprived in oriental countries, where there is not that moral public opinion and tone prevalent in Europe.

A wish has also been expressed to me, that the Swedish, Danish, and Norwegian sailors might have a clergyman of their own, as annually more than a hundred Swedish merchant-ships enter the port of Alexandria. The Greeks Romanists, and German and French Protestants have Divine service, but the Scandinavians are utterly neglected, unless they can speak English, French or German. The necessity of getting a Swedish clergyman for Alexandria is the more obvious, if what I have learned regarding the present Swedish consul, who is a Roman Catholic of oriental extraction, be true. He is said to have refused six Swedish sailors admission even into the Protestant hospital, which Dr. Friedner has founded and provided with several very able deaconesses from Kaisersworth.

In proof of the value which even Said Pasha, the late ruler of Egypt, has attached to this hospital, I may mention that he granted a donation of £1000, through the Prussian consul-general, Mr. Koenig, when this gentleman paid his farewell visit to His Highness. The late Said Pasha in many respects behaved very nobly toward Christian missionaries and churches in Egypt. At Alexandria he granted a large piece of ground for a German Protestant church, which is being built at present. He also assigned to the Scotch missionaries a vessel, in which, as in a floating chapel, the gospel is preached to English and American sailors every Sunday. Besides, he granted to all clergymen and missionaries a free passage on the Egyptian railway, simply on presenting a

certificate from the consul of the traveller. Greek, Romanist, Coptic and Protestant clergymen and missionaries enjoyed this privilege all alike.

My old friend, Mr. Winter, the deceased English chaplain, in whose time, that is twelve years ago, by the liberality of the British residents at Alexandria, a fine English chapel was built, I found replaced by the Rev. Mr. Davis, an active clergyman, who is on a friendly footing with Mr. Stor, the clergyman of the German Protestants, for whom, as well as for those at Jerusalem, the late King William IV. of Prussia did much.

Lastly, I must make mention of the flourishing school which the Scotch missionaries have established among the higher classes of the Alexandrian population, who are very desirous of instruction, chiefly from secular motives, as the progress of civilization and intercourse with Europeans holds out the prospect of lucrative situations to all those who have enjoyed a good education. Cheering as the activity of Protestant missionaries and clergymen undoubtedly must be to every Christian observer, the Protestants are far behind the Romanists, who, it is true, have greatly better supplies of money at their command.

At Cairo I stayed nearly two months, for the sake of the acclimatization of my party and for the study of the vulgar Arabic. At this metropolis, likewise, great changes have taken place since 1855. The once flourishing school of the Church Missionary Society has been given up, as Mr. Lieder, who conducted it, has become old, and the society's efforts have been demanded in other parts of the world with greater urgency. However, other missionaries have taken up the work at Cairo in a vigorous manner. The American missionaries have schools frequented by several hundred male and female children. They also preach in Arabic to a good number of hearers, among whom there are Mahomedans, Copts, Greeks, and other denominations. The missionaries are assisted by able catechists, who are of great use to them.

The English missionaries sent out by the society of the Jews have likewise a good school, consisting chiefly of Jewish children. On Sundays they also preach to the adults in Arabic. In connection with them is a former Jewish Rabbi, who is now a serious Christian, and has established a bookseller's shop, in which only Christian books are sold.

As to myself, I felt a peculiar and delightful interest in the German missionaries of the Pilgrim Missionary Society of Chishona. They entered upon the Cairo mission in 1861. Notwithstanding the short period they have been at work, they have done a great deal of good. In the first place, they have, by the assistance of the Germans, of whom there are about two hundred at Cairo, constructed a simple little chapel, in which they preach to the Germans, and now also to the Arabs, every Sunday. Secondly, they have commenced a school, in which about forty children of Jews and Copts, etc., are instructed. But thirdly, what pleased me most is their boldness, cheerfulness of faith and love, with which they go about the streets, holding conversations on religious subjects with Germans, Copts, Armenians, Greeks, and Mohammedans, preach-

ing Christ crucified to all who will listen to them. This is what no previous missionary has ventured upon at Cairo with such frankness, and which very few could do, if we consider the fanaticism of the Mohammedans, that has not yet fully passed away, but is, on the contrary, fostered by the many learned sheiks who are at Cairo, which is the central point of learning in Egypt. Besides, the pilgrim missionaries go to prison-houses, hospitals, barracks, and to the watch-posts of the Egyptian soldiery, to distribute tracts and Bibles, and to converse with any one who takes an interest in the salvation of his immortal soul. Though no remarkable conversion has yet taken place, we may, under God, expect a great blessing from the activity of these humble and self-denying men, who carry on their work, day by day, in great simplicity, with a strength of faith and fervor which puts me, the older missionary, quite to the blush. Having neither male nor female servants, they themselves perform all their domestic work, buying, for instance, their food at the market and cooking it at home, etc. Having finished domestic duties, they go each to his respective labor—one to keep school, others to town, where they preach, converse and distribute Christian books, as opportunity is given. Except food and raiment, they receive no fixed salary from their society. Only ten francs are monthly allowed to each of them for any private want which he may have.

During my stay at Cairo, it happened that Mr Möhl, who devotes his energies especially to street-preaching, addressed some thirty or forty Mohammedans in a frequented street. There were several Copts present during the address. The Mohammedans no sooner observed them than they used abusive language against the Copts, scolding them for having lived so long among the Mohammedans, without telling them the sweet words of salvation which the Feringhee (Europeans,) whom they extolled to the skies, had brought to them.—*Foreign Missionary.*

—DOO—

AID TO THE FREEDMEN.

The *Friends' Review* of November publishes an earnest appeal in behalf of a new Association, composed exclusively of Friends, just organized in Philadelphia for the relief and benefit of recently emancipated slaves.

The officers of the Association, all of whom would be glad to receive contributions in money or clothing, are as follows:

President—SAMUEL HILLES, Wilmington, Delaware.

Secretary—DR. CHARLES EVANS, 702 Race street, Philadelphia.

Treasurer—RICHARD CADBURY, 117 Chesnut street.

EXECUTIVE BOARD.

Samuel R. Shipley, President, 112 Chesnut st.; John B. Garrett, Secretary, 400 Chesnut st.; Marmaduke C. Cope, 1312 Filbert st.;

Anthony M. Kimber, 26 S. Del. av.; Phillip C. Garrett, 400 Chesnut st.; Thomas Scattergood, 413 Spruce st.; Benjamin Coates, 127 Market st.; William Evans, Jr., 252 S. Front st.; James Whitall, 410 Race st.; John S. Hilles, 27 N. Juniper st.; Elliston P. Morris, Germantown; J. Wistar Evans, 817 Arch st.; Joel Cadbury, Jr., 403 Arch st.; George Vaux, 1715 Arch st.; Henry Haines, 1202 Girard av.; Charles Rhoads, 513 Pine st.; Dr. James E. Rhoads, Germantown; Edward Bettle, Haddonfield, N. J.; George S. Garrett, Upper Darby, Del. co., Pa.; Ashton Richardson, Wilmington, Del.; Richard Mott, Burlington, N. J.; Wm. M. Canby, Chadds Ford, Pa.; Nathan Hilles, Frankford; Israel H. Johnson, 119 Market st.; John W. Cadbury, 48 N. 7th st.; Francis Stokes, 21st and Race sts.

The *Friends' Review* adds:

The whole subject was so clearly and impressively stated in a circular issued previous to the meeting of the 12th inst., at which time the organization of the Association was completed, that we wish to record the following extract:

"In the midst of a war which is desolating a large portion of our land, we have been permitted to dwell in our homes in peace. A more than common prosperity has attended the labors of the past year. While thankfully acknowledging these blessings at our Heavenly Father's hand, is it not well for us to inquire if we are fulfilling the duties which these solemn days present to us? God, in His providence, is leading up from the house of bondage a people whose condition demands our tenderest sympathy and regard. Singly and in families, by tens and hundreds, they have come within the lines of the Union armies, until they now number nearly two hundred thousand souls. Crushed and dispirited by long years of oppression, they know not how to supply their simplest wants, and without instruction and encouragement their case will be pitiable indeed. The recital of the privations endured by some of them would move the stoutest hearts. Shall we not give our abundance to relieve the wants of these suffering ones?"

[From the *Friends' Review*.]

Report of the Women's Aid Association of Friends for the Relief of Colored Refugees.

Nearly a year has passed since this committee laid before the readers of *Friends' Review* a statement of the funds received by them and the amount of relief furnished to the colored people in different parts of the vast field of labor open before them. Since that time there has been a constant succession of destitute families coming into our lines, whose wants have been relieved in some

degree through the liberality of those friends who have supplied the money needed to purchase the goods sent them. While the imperative need of clothing the naked and furnishing some aid to the sick has chiefly occupied them, some attention was also paid to the moral elevation of the people, so far as that could be effected through the agency of schools established for their benefit. A special fund was raised for the purchase of books, slates, &c., and five of the schools have received valuable aid in supplies of cards or tablets, primers and reading books, and facilities for learning writing.

The rapid improvement in reading and writing, especially the latter, has excited the surprise of all who have witnessed it. Their eager attention to the teacher is very striking. At Craney Island, where destitution of every kind has prevailed, the people were successfully taught to write on tiles taken from the roofs of the rebel forts with small pieces of broken slate, no other means being at hand. Specimens of writing were sent from a school which had been in operation only six weeks, which would do credit to pupils who have received much greater advantages. A liberal donation was given towards the erection of a school-house where the scholars crowded in numbers far too great for admission, and it is hoped two will be built, one at Fortress Monroe and one at Yorktown, to meet the earnest desire of the people for education.

Some improvement in their moral condition is evident in several quarters, but the obstacles in their way are greater than any one can imagine who does not see for himself the position they are placed in, under military jurisdiction. Many may feel surprised that in the constant demand for labor any need should still exist for giving clothing to those in the neighborhood of Fortress Monroe and adjacent points in Virginia. A few words can explain the difficulty. Those men and women who have had any opportunity for obtaining work have greatly improved their condition and need no help; but the readers of this paper may remember that at the time of McClellan's retreat from Harrison's Landing a body of colored people, consisting of aged, infirm, and sick men, and of mothers with children, whose husbands were in the army, were left at Craney Island, a barren spot, a few acres in extent, where there was no ground to be cultivated and no work to be obtained. These numbered about 1300. To a certain extent they could improve their position by fishing and gathering oysters; but this was a limited resource, and they were not allowed to leave the island and seek others. Their numbers were increased by destitute refugees from Suffolk, Portsmouth, &c., who were sent there from time to time. Rations were allowed them, and they had a roof over their heads, but their sufferings were very severe, and many died. Recently Government has ordered these people to be removed from Craney Island to the neighborhood of Fort Monroe, preparatory to making arrangements for them on the Government farms, which

they are to cultivate. Their destitution as regards clothing may be imagined from the fact stated by Capt. Wilder, the energetic and excellent superintendent at Fort Monroe, that *he saw* sixty men with no other clothing than a *single shirt*. As all the able-bodied men are put on Government work, we may infer safely that these were sick, or infirm, or aged men. Letters and oral information from three members of the Society of Friends, who have been faithfully laboring among these poor creatures, both in teaching school and in distributing clothing, inform us that both at Yorktown, where there is another large body of women and children in equal or greater destitution, and at Fort Monroe, women may be seen with no other covering than a ragged piece of carpet or sail cloth, and they beg for clothing for their children before winter comes. In six weeks from this time the northeast storms will, in all human probability, bring snow, rain, and sleet on these people, who have no earthly way of helping themselves, because there is no remunerative labor to be obtained, and we implore Friends everywhere to unite together and provide clothing for the children, or to send funds to us to enable us to purchase the needed articles. There can be very few friends so poor as not to be able to furnish one garment for a child.

From a few Friends we have received most liberal aid in this arduous work, and some subscriptions were especially cheering, as evidencing an increase of interest among the many. One young Friend from the neighborhood of Moorestown brought \$20, collected there; another from Trenton, N. J., sent \$100, the result of similar excursions. A contribution from Westtown teachers was also received, while from England, and even from Switzerland, help has come. It is the union of many small streams that makes the river, and we need a broad one to bear these people on till next spring, when their own labor on the farms will, it is hoped, fully support them.

The generous aid of Friends in England, transmitted through our friend Josiah Forster, deserve especial notice. In all they have contributed to the funds of the committee the sum of \$2,811, which has enabled us to purchase a large amount of material, greatly needed for the pressing wants of these poor creatures. Without their timely help, we should have been unable to go on preparing during the summer and autumn the warm clothing we are now sending to these destitute people. For their hearty sympathy in this work, we return our grateful acknowledgments, and to all those Friends who have aided us in it, the thanks due to their efficient help.

One family was found by a Friend in a nook of a building destroyed by fire. There were five children, without a single comfort; no bedding, no seat but a few bricks, on which the mother sat, supporting her head upon her hands, and crying, "Oh, I have nothing! I have *nothing!*" Absorbed in her own misery, she did not see the visitor until roused by the voice which told her help was coming. She said to the Friend she thought she must go back to slavery;

even the ownership of her children could hardly sustain her in the want of all things. Food was sent for, a garment given for her boy, and a little hay which had packed some medicine was given her to lie upon. The next day she was again visited and found singing over the shirt she was making, thankful and encouraged.

The following extract from a letter written by one of our correspondents, who has charge of the people on two or three farms, one known as Gale Farm, exhibits a more cheering picture, and shows the result of the labor bestowed upon them:

"Dr. Brown, the General Superintendent, told me a short time since that on none of the other farms did he find the people so comfortable and decent, or so contented and happy as on these; and as the liberal aid of my friends in West Chester and Philadelphia has had much to do with this state of things, I am very happy to be able to inform them of it. The improvement in their manners, habits, and morals is astonishing. There is a great deal of religious feeling among them, and in many cases it is developed, as true religion always is, in a change of life. There is a very marked change in the way that the Sabbath is observed. When I first came here they made very little difference in the manner in which they employed it from other days, and were very uproarious. Now it is as quiet as I ever knew it anywhere."

This young woman acts as teacher among them, and advises them in many ways.

The following statement will show what has been done since the last report, 12th mo. 22d, 1862, up to which time 4,589 garments had been sent. 12th mo. 26th, 1862, two boxes for Craney Island and Fort Norfolk, containing 551 garments. 1st mo. 5th, 1863, to Newbern, N. C., one box, 310 garments. 15th, one box to Alexandria and one to Craney island, containing in both 281 garments. 1st mo. 27th, two boxes of clothing to Cincinnati, containing 460 garments. 2d mo. 14th, to Cincinnati two boxes, 392 garments. 24th, box for Rhoda Smith, Gale Farm, 25 garments, 14 yds. flannel, towels, books, yarn, needles, &c. 2d mo. 28th, three boxes, containing 570 garments, 727 books given for the purpose; one for Craney Island, one designed for Newbern, but afterwards sent to Fort Monroe, and one to the West. 3d. mo. 14th, one box to Washington, D. C., containing 235 garments and some books. 4th mo. 11th, box to Camp Barker, Washington, containing 299 articles. 5th mo. 2d, box of books for schools at Fortress Monroe, with one piece of gingham, one of muslin, remnants of goods, tape, needles, thread, buttons, &c. 5th mo. 15th, box of books for schools at Norfolk, 574 books, spellers, primers, readers, &c., tablets or cards, slates, pencils, maps, writing-books, pens., &c., with some remnants of goods and trimmings for sewing-school. 6th mo. 13th, box for Emily Howland, Camp Baker, Washington, 79 garments. Box for E. Yates, Fort Monroe, 100 garments, books, sewing materials. Box for Craney

Island, 88 garments, needles, thread, thimbles, spectacles, &c. Box for Norfolk, 93 garments, 3 pieces of muslin, 3 of calico, with trimmings for sewing school, and 24 books. 8th mo. 26th, box for Portsmouth, 271 garments. 9th mo. 26th, box for Orphan Asylum at Norfolk, 76 garments, 5 doz. primers, 3 sets of cards; also primers, slates, and pencils, with 2 pieces of calico, 3 pieces of muslin made into garments, 5 pieces of linsey woolsey cut up into skirts, designed for Yorktown and Fortress Monroe. Total number of garments 3,830. A box of clothing was received from Salem, N. J., and many articles, second-hand, from various quarters, with blankets, shawls, &c., from Germantown.

Donations in money should be sent to the Treasurer, Sarah W. Cope, No. 1312 Filbert street.

Donations of clothing, or other articles, to the House of Industry, 112 North 7th street. On behalf of the Association,

E. C. COLLINS, *Secretary.*

10th month 14th, 1863.

Statement of cash received by the Treasurer, Sarah W. Cope, from 1st mo. 1st, to 10th mo. 17th, 1863.

From Friends of Philadelphia and its vicinity	...	\$2,874 34
" " in New Jersey.....		275 00
" " " New England.....		170 00
" " " Wilmington, Del.....		60 00
" " in the State of New York and Canada..		28 67
" a Friend in Baltimore....		40 00
" E. Fehr, St. Gall, Switzerland.....		50 00
		<hr/>
		3,498 01
From Friends in England, through Josiah Forster.....	\$2,811 19	
From a Friend in England, through Samuel Rhoads.....	65 08	
		<hr/>
		2,876 27
		<hr/>
		6,374 28
		<hr/>
		<hr/>

Special Fund to be distributed through Eliza Yates.

From Friends in Germantown....	\$385 00
" " " Philadelphia and vicinity.....	161 00
" " " New Jersey and New York.....	35 00
	<hr/>
	581 00
	<hr/>
	<hr/>

Philadelphia, 10th mo. 1863.

HANNAH W. BEESLEY,

CATHARINE EVANS,

E. H. FARNUM,

S. PENNOCK.

} Members of the Executive Committee.

AFRICAN MISSIONS.

CORISCO.—Mr. Mackey speaks of the missionary force as being quite inadequate to the work. There was much danger of the few laborers now on the ground being broken down by over work. See his letter in the *Foreign Missionary* of this month. We regret to learn that his own health had "not been very good recently."

LIBERIA.—Mr. James, whose experience and good judgment give much weight to his opinion, expresses strongly his sense of the importance of the Alexander High-school. He desires to see it in vigorous activity, as an indispensable auxiliary to our church in that country. As our readers are aware, measures are in progress for this purpose.—*Presb. Home and Foreign Record for December.*

LATEST FROM LIBERIA.

The following letter will be perused with interest by the friends of Mr. Leonard and all the friends of Liberia. His return in the Stevens is daily expected.

REV. C. LEONARD, of the Baptist Church, Washington, writes, dated "*On board the Stevens, at Sea, October 16th, 1863,*" in which he mentions that he had sailed from Boston on the 5th of July, and arrived at Sierra Leone on the 23d of March, where he had an attack of African fever, but having recovered, took an English Steamer and arrived at Cape Palmas on the 16th of April. Here, he was again sick for several days, but when able to travel, he surveyed that section of country, and was pleased to notice that the surface of the country was not flat, as I had understood, but beautifully diversified with hill and dale and pleasant valleys, teaming with the rich and delicate fruits of the tropical clime; here and there bounded by rivers like the Cavalla and the St. Pauls; pleasant brooks, refreshing springs, with cool and delightful water. I was indeed happily dissatisfied to find the water so cool and refreshing.

I visited Bishop Payne at the Cape Mission House, and spent a few hours with him very pleasantly, and gained much information from him. He has done a good work for Liberia. I spent much of my time with Judge Drayton and his good lady, who treated me with very marked attention during my sickness at their house. The citizens here are supplied with fish and very fine large oysters from the rivers and bay, which in their season are considered a great luxury. The land here is good for raising Cam, Coffee, and vegetables, and some are beginning to raise Cotton.

Visited Sinoe, and was much pleased with the towns on the Sinoe river; Farmington, Lexington, and Louisiana. These towns are farming, and consequently not thickly settled. The land is good for raising all kinds of vegetables, fruits and grain. Col. Drayton has a very fine farm on the Sinoe of 400 acres, forty of which are under excellent cultivation. He has growing on his farm, rice, corn, cassada, cocoa or eddog, watermelons, lima beans, ochra, ginger, arrow root, tobacco, cotton, coffee, pea nuts, sweet potatoes,

plantains and bananas. He had just burnt a fine brick kiln, which is lined with an excellent bed of clay. The Government farm, with a neat and commodious receptacle, joins this farm, and the families in both these places are supplied with an instructor. Col. Lewis also is a fine man, and is teaching a school in Greenwell. I held a very pleasant interview with the Rev J. W. Priest, the Vice President elect of Liberia; he seems to be a very active man.

I formed other acquaintances, but all speak of these small numbers and great desire to be replenished from the great American store houses. I sailed up the Sinoe river to the falls, some 22 miles from its outlet into the ocean. Here is, I think, a noble site for a saw-mill, there being nearly 27 feet fall of water. The high lands above, according to President Benson's estimate, must be nearly 170 feet above the level of the sea. On reaching Buchanan at Grand Bassa, I was again taking sick, and prevented from seeing the town on the St. John's river, which was a very great disappointment. The reports, however, are very encouraging. Monrovia and the St Paul's river seems to be the centre of attraction to many, and especially to those who do not admire, a country life. Monrovia would be a very pleasant place if the Government would take the pains to keep the streets clear from brush and weeds, which I think permits it from being as healthy as it otherwise would be.

I formed an acquaintance with many most excellent people in Monrovia, and spent my time for the most part very pleasantly. I enjoyed much the kind favor of his excellency the President, and Col. Lewis and many other distinguished citizens; I visited many very fine farms on the St. Paul's River, of which I shall have occasion to speak more fully in my report. I have been much pleased with my visit to Liberia, and the more I see of the country, the better I like it.

Respectfully, &c.,
C. LEONARD.

LIBERIA COLLEGE.—Looking around and about us, at our country and its men—at our progress and our wants, we could not but hail with joy the erection of the Liberia College. We were anxious to see the building completed and tenanted by students and tutors, and the thing in working order. It was opened and commenced working; but the whole was not perfect. A young country and with no literature, any means that promised to furnish it would be a great desiderata. It was with regret that we looked upon the lack of a Teacher of Philosophy—intellectual and physical, as also the destitution of philosophical apparatus; and we wondered at the kind of collegiate education the country should have without philosophy.—*Liberia Herald*, June 17, 1863.

Abraham Hanson, Esq., of Wisconsin, has been appointed by our Government Commissioner and Consul General to Liberia.

ERRATUM.—October number, page 302, 17th line from bottom, for *tenth* read *ninth*.

RECEIPTS OF THE AMERICAN COLONIZATION SOCIETY.

From the 20th of October to the 20th of November, 1863.

MAINE.		NEW HAMPSHIRE.	
By Rev. F. Butler (\$4 00) viz.....		By Rev. F. Butler, (\$87.)	
Portland—Miscellaneous ...	\$4 00	Bath—C. C. Hutchins (in part for Life Member.)...	\$10 00

<i>Laconia</i> —Congres'l Church and Society	\$3 00
<i>Manchester</i> —Hon. Geo. W. Morrison, \$6, J. S. Cherry, Mrs. Mace Moulter, ea. \$2. Dr. J. Crosby, James Hersey, P. K. Chandler, John P. Newell, cash each \$1.....	15 00
<i>Merrimack</i> —Robert McGaw	10 00
<i>Nashua</i> —Dr. E. Spaulding, \$10. J. Spalding, \$5. L. M. Noyes, J. A. Baldwin, ea. \$3. Z. Gay, cash \$2. ea.	25 00
<i>New Hampton</i> —Col. B. G. Lewis	5 00
<i>Haverhill</i> —N. B. Felton, Dr. P. Spalding, ea. \$3. Ex-Gov. John Page, \$2. cash \$1.....	9 00

VERMONT.

By Rev. F. Butler, (\$16.)	87 00
<i>Wells River</i> —Hon. A. B. W. Tenney, E. Hale, each \$5. F. Deming, \$3. Cash \$2. Rev. W. S. Palmer, \$1....	16 00
The following donations were made specific for outfit of <i>Martin H. Freeman</i> , who has been appointed Professor in Liberia College. In Bradford, \$10. Newbury, \$6. Windsor, \$7. Lyndon, \$12 85. St. Johnsbury, \$54 70. Middlebury, \$41. Rutland, \$10 53. Meriden, N. H. \$8. Montpelier, Vt., at an meeting of Col. Soc., \$112. Appropriation by Vt. Col. Soc., \$100. Total, \$362 08.	

CONNECTICUT.

By Rev. J. Orcutt D.D. (37:)	
<i>Southport</i> --W. W. Wakeman	25 00
<i>New Haven</i> --James E. English, \$5. Wm. Laban Smith, \$2.....	7 00
<i>Hartford</i> --Mrs. M. A. Pitkin	5 00

NEW JERSEY.

By Rev. J. Orcutt, D.D. viz. (122 70.)	37 00
<i>Lambertville</i> —Col. in 1st Pres. Ch., (Rev. Dr. Studiford's,) to constitute John A. Anderson, Esq., a Life Member.....	30 00
<i>Bound Brook</i> —Col. in 1st R. D. Ch., \$75 70, to consti-	

tute Rev. B. F. Romaine their Pastor, and Elbridge Van Sickle, Esq., L. M's. Col. in Pres. Ch., \$17, in part to const's their Pastor, Rev. Ravana K. Rogers, D. D., a L. Member.	
.....	\$92 70

PENNSYLVANIA. 122 70

By Rev. John Orcutt, (\$102:) in	
<i>Norristown</i> —Rev. J. G. Ralston, G. R. Fox, ea. \$10. John Hope, Sam. O'Neil, Gen. W. Schall, H. Mc Miller, B. F. Hancock, W. Magee, ea. \$5. Chas. Earnest, \$2. Cash, \$2 50. Schrack and Yeath, John K. Ralston, ea. \$1. Cash 50 cents.....	57 00
<i>Easton</i> —Dr. Green, \$10. J. Rodier, J. W. Long, Chas. Sitgreaves, ea. \$3. M. Burtz, McE. Forman, cash S. Boelileau, ea. \$2. M. H. Jones, \$1 50. L. A. Buchley, J. Drake, W. Laubach, D. Hulick, cash, ea. \$1. James Hess, 50 cts.	34 00
<i>West Chester</i> —Jas. Atwood, P. P. Sharpless, each \$5. W. S. Kirk, \$1.....	11 00

DISTRICT OF COLUMBIA.

The United States for Colonizing Peter Stafford and family	285 00
Miscellaneous.	164 58
	\$449 58

FOR REPOSITORY.

<i>MAINE</i> — <i>Bath</i> —Dr. Thomas Child, to Nov. 1864.....	1 00
<i>VERMONT</i> -- <i>Newbury</i> —David Johnson, to December, 1864	1 60
Total Repository.....	2 60
Donations	368 70
Specific.....	362 08
Miscellaneous	449 58
Aggregate.....	1,182 96

Smithsonian Institution

Terms—One Dollar a Year.



THE

Complete

AFRICAN REPOSITORY.

Vol. XXXIX.]

JAN., 1866.

[No. I.]

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Delegates appointed by State Auxillary Societies for 1863.

Maine.—Rev. Franklin Butler.

Massachusetts.—Wm. Ropes, Esq., Hon. R. C. Winthrop, Hon. Emory Washburn, Hon. Ed. Dickinson, Hon. Osmyn Baker, James C. Dunn, Esq., Wm. G. Means, Esq., Hon. G. Washington Warren, Rev. M. G. Pratt.

Vermont.—Lewis H. Delano, Esq.

Connecticut.—Hon. Samuel H. Huntington, Hon. Eben'r Flower, Hon. T. W. Williams, Rev. J. M. Willey, Heresiah Huntington, Esq.

New York.—Hon. Dudley S. Gregory, Hon. James W. Beekman, Rev. Cyrus Mason.

Pennsylvania.—Wm. V. Pettit, Esq., Wm. Coppinger, Esq.

The Liberia Packet Ship Mary C. Stevens

Will sail regularly from Baltimore to Liberia, twice in each year, touching at all the ports twice in each voyage. Her regular days of sailing are, the 1st of May and 1st of November. She will take freight and passengers, to the extent of her capacity and accommodations, to and from Liberia and from port to port in Liberia. The American Colonization Society and its State Auxiliaries always to have the preference; next, emigrants going out in the ship; after which, in order of application.

No freight will be received the two days previous to the sailing of the ship, that time being required for receiving on board provisions, emigrants and their effects.

Directions to parties remote who have occasion to send freight.

Mark the packages plainly, with the person's name for whom they are intended, and place of residence, "*Care of Dr. James Hall, Colonization Office, Baltimore*"; also enclose to him, by mail, at the time of sending a package, a receipt of the carrier, with marks and numbers, whether by public or private conveyance. Freight to Baltimore, with necessary charges in the city, for drayage, portorage, wharfage, &c., must be added to the ship's freight out, as per rates, and be paid by the shipper. Small sums may be remitted per mail, in post office stamps.

Let it be remembered, that the only party interested in the ship is the AMERICAN COLONIZATION SOCIETY, whose funds are derived entirely from voluntary contributions; consequently no person or party, however charitable their object, can with propriety claim freight or passage gratuitously.

JAMES HALL, AGENT.

Form of Bequest to the A. C. S.

Those who wish to make bequests to the AMERICAN COLONIZATION SOCIETY, can best secure their object by using the following form, viz:

"I give and bequeath the sum of ——— dollars to A. B., in trust for the American Colonization Society," &c.

THE FRIENDS OF THE AFRICAN REPOSITORY

Will please observe that the BOARD OF DIRECTORS have adopted the following Resolutions in regard to the AFRICAN REPOSITORY:

"Whereas the African Repository is the property of the Society, and is valuable in proportion as it promotes its interests—

1st. *Resolved*, That it be sent gratuitously to all life members desiring it, to all Pastors of Churches annually taking a collection for the cause, and desiring it, and to every individual who annually contributes to any branch of the Society, and expresses a wish to any Agent to have the publication.

2d. *Resolved*, That all charges on the books of the Society, against all persons, excepting acknowledged subscribers, be cancelled."

Lanthornman Institution

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THE AFRICAN REPOSITORY.

VOL. XXXIX.]

FEB., 1863.

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MARCH, 1863.

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Will sail regularly from Baltimore to Liberia, twice in each year, touching at all the ports twice in each voyage. Her regular days of sailing are, the 1st of May and 1st of November. She will take freight and passengers, to the extent of her capacity and accommodations, to and from Liberia and from port to port in Liberia. The American Colonization Society and its State Auxiliaries always to have the preference; next, emigrants going out in the ship; after which, in order of application.

No freight will be received the two days previous to the sailing of the ship, that time being required for receiving on board provisions, emigrants and their effects.

Directions to parties remote who have occasion to send freight.

Mark the packages plainly, with the person's name for whom they are intended, and place of residence, "*Care of Dr. James Hall, Colonization Office, Baltimore*"; also enclose to him, by mail, at the time of sending a package, a receipt of the carrier, with marks and numbers, whether by public or private conveyance. Freight to Baltimore, with necessary charges in the city, for drayage, portorage, wharfage, &c., must be added to the ship's freight out, as per rates, and be paid by the shipper. Small sums may be remitted per mail, in post office stamps.

Let it be remembered, that the only party interested in the ship is the AMERICAN COLONIZATION SOCIETY, whose funds are derived entirely from voluntary contributions; consequently no person or party, however charitable their object, can with propriety claim freight or passage gratuitously.

JAMES HALL, AGENT.

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"I give and bequeath the sum of ——— dollars to A. B., *in trust for the American Colonization Society,*" &c.

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Will please observe that the BOARD OF DIRECTORS have adopted the following Resolutions in regard to the AFRICAN REPOSITORY:

"Whereas the African Repository is the property of the Society, and is valuable in proportion as it promotes its interests—

1st. *Resolved*, That it be sent gratuitously to all life members desiring it, to all Pastors of Churches annually taking a collection for the cause, and desiring it, and to every individual who annually contributes to any branch of the Society; and expresses a wish to any Agent to have the publication.

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*Smithsonian Institution
Washington, D.C.*

Terms—One Dollar a Year.

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